immobility, while the rest is held back behind a
'veil and not admitted within that special status.
In the same way we could account for the status
of consciousness aware of one field of being or one
movement of it, while the awareness of all the rest
would be held behind and veiled or, as it were, cut
off by a waking trance of dynamic concentration
from the specialised or limited awareness occupied
only with its own field or movement. The totality
of the infinite consciousness would be there, not
•abolished, recoverable, but not evidently active,
active only by implication, by inherence or by the
instrumentality of the limited awareness, not in its
•own manifest power and presence. It will be
evident that all these three powers can be accepted
.as possible to the dynamics of the Infinite Con-
sciousness, and it is by considering the many ways
in which they can work that we may get a clue to
the operations of Maya.

This throws light incidentally on the opposition
made by our minds between pure consciousness,
pure existence, pure bliss and the abundant
•activity, the manifold application, the endless
vicissitudes of being, consciousness and delight of

being that take place in the universe. In the state
'of pure consciousness and pure being we are aware
•of that only, simple, immutable, self-existent,
without form or object, and we feel that to be alone
true and real. In the other or dynamic state we
feel its dynamism to be perfectly true and natural
and are even capable of thinking that no such